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APPENDIX

TO THE

Theological Works

OF

THOMAS PAINE.

London :

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1820.

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TO THE NATIONAL INTELLIGENCER.

TOWARDS the latter end of last December, I received a letter from a venerable patriot, Samuel Adams, dated Boston, Nov. 30th. It came by a private hand, which I suppose was the cause of the delay. I wrote Mr. Adams an answer dated January 1st, and that I might be certain of receiving it, and also that I might know of that reception, I desired a friend of mine at Washington to put it under cover to some friend of his at Boston, and desire him to present it to Mr. Adams. The letter was accordingly put under cover while I was present, and given to one of the clerks of the Post-Office to seal and put in the mail. The clerk put it in his pocket-book, and either forgot to put it in the mail, or supposed he had done so among other letters. The Postmaster-General, on learning this mistake, informed me of it last Saturday, and as the cover was then out of date, the letter was put under a new cover with the same request, and forwarded by the post. I felt concerned at this accident, lest Mr. Adams should conclude I was unmindful of his attention to me; and therefore, lest any further accident should prevent or delay his receiving it, as well as to relieve myself from that concern, I give the letter the opportunity of reaching him by the newspapers. I am the more induced to do this, because some manuscript copies have been taken of both letters, and therefore there is a possibility of imperfect copies getting into print; and besides this, if some of the Federal printers (for I hope they are not all base alike) could get hold of a copy, they would make no scruple of altering it and publishing it as mine. I therefore send you the original letter of Mr. Adams and my own copy of the answer.

THOMAS PAINE.

Federal City, Jan. 22, 1803.

To Thomas Paine.

SIR,

Boston, Nov. 30th, 1802.

I HAVE frequently with pleasure reflected on your services to my native, and your adopted country. Your Common

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Sense, and your Crisis, unquestionably awakened the public mind, and led the people loudly to call for a declaration of our national independence. I therefore esteemed you as a warm friend to the liberty and lasting welfare of the human race. But when I heard you had turned your mind to a defence of infidelity, I felt myself much astonished, and more grieved, that you had attempted a measure so injurious to the feelings, and so repugnant to the true interest of so great a part of the citizens of the United States. The people of New England, if you allow me to use a Scripture phrase, are fast returning to their first love. Will you excite among them the spirit of angry controversy at a time when they are hastening to unity and peace? I am told, that some of our newspapers have announced your intention to publish an additional pamphlet upon the principles of your Age of Reason. Do you think that *your pen*, or the pen of any other man, can unchristianize the mass of our citizens, or have you hopes of converting a few of them to assist you in so bad a cause? We ought to think ourselves happy in the enjoyment of our opinion, without the danger of persecution by civil or ecclesiastical law.

Our friend, the present President of the United States, has been calumniated for his liberal sentiments, by men who have attributed that liberality to a latent design to promote the cause of infidelity. This, and all other slanders have been made without a shadow of proof. Neither religion nor liberty can long subsist in the tumult of altercation, and amidst the noise and violence of faction.

Felix qui cautus.

Adieu,

SAMUEL ADAMS.

To Samuel Adams.

MY DEAR AND VENERABLE FRIEND,

I RECEIVED with great pleasure your friendly and affectionate letter of Nov. 30th, and I thank you also for the frankness of it. Between men in pursuit of truth, and whose object is the happiness of man both here and hereafter, there ought to be no reserve. Even error has a claim to indulgence, if not to respect, when it is believed to be truth.

I am obliged to you for your affectionate remembrance of what you style my services in awakening the public mind to a declaration of independence, and supporting it after it was declared. I also, like you, have often looked back on those times, and have thought, that if independence had not been declared at the time it was, the public mind could not have been brought up to it afterwards. It will immediately occur to you, who were so intimately acquainted with the situation of things at that time, that I allude to the black times of *seventy-six*; for though I know, and you my friend also know, they were no other than the natural consequences of the military blunders of that campaign, the country might have viewed them as proceeding from a natural inability to support its cause against the enemy, and have sunk under the despondency of that misconceived idea. This was the impression against which it was necessary the country should be strongly animated.

I now come to the second part of your letter, on which I shall be as frank with you as you are with me. "But (say you) when I *heard* you had turned your mind to a defence of *infidelity*, I felt myself much astonished," &c. What, my good friend, do you call believing in God *infidelity*? for that is the great point mentioned in the *Age of Reason* against all divided beliefs and *allegorical* divinities. The Bishop of Landaff (Dr. Watson) not only acknowledges this, but pays me some compliments upon it, in his answer to the second part of that work. "There is (says he) a philosophical sublimity in some of your ideas, when speaking of the Creator of the Universe."

What then, (my much esteemed friend, for I do not respect you the less because we differ, and that perhaps not much, in religious sentiments) what, I ask, is the thing called *infidelity*? If we go back to your ancestors and mine, three or four hundred years ago, for we must have fathers and grandfathers or we should not have been here, we shall find them praying to saints and virgins, and believing in purgatory and transubstantiation; and therefore, all of us are infidels according to our forefathers' belief. If we go back to times more ancient we shall again be infidels according to the belief of some other forefathers.

The case, my friend, is, that the world has been overrun with fable and creed of human invention, with sectaries of whole nations, against other nations, and sectaries of those sectaries in each of them against each other. Every sectary, except the Quakers, have been persecutors. Those who

fled from persecution, persecuted in their turn, and it is this confusion of creeds that has filled the world with persecution, and deluged it with blood. Even the depredation on your commerce by the Barbary powers, sprang from the crusades of the church against those powers. It was a war of creed against creed, each boasting of God for its author, and reviling each other with the name of infidel. If I do not believe as you believe, it proves that you do not believe as I believe, and this is all that it proves.

There is, however, one point of union wherein all religions meet, and that is in the first article of every man's creed, and of every nation's creed, that has any creed at all. *I believe in God.* Those who rest here, and there are millions who do, cannot be wrong as far as their creed goes. Those who choose to go further *may be wrong*, for it is impossible that all can be right since there is so much contradiction among them. The first, therefore, are, in my opinion, on the safest side.

I presume you are so far acquainted with ecclesiastical history as to know, and the bishop who has answered me has been obliged to acknowledge the fact, that the Books that compose the New Testament, were voted by *yeas* and *nays* to be the Word of God, as you now vote a law, by the Popish Councils of Nice and Laodocia, about fourteen hundred and fifty years ago. With respect to the fact there is no dispute, neither do I mention it for the sake of controversy. This vote may appear authority enough to some, and not authority enough to others. It is proper, however, that every body should know the fact.

With respect to the *Age of Reason*, which you so much condemn, and that, I believe, without having read it, for you say only that you *heard* of it, I will inform you of a circumstance, because you cannot know it by other means.

I have said in the first page of the first part of that work, that it had long been my intention to publish my thoughts upon religion, but that I had referred it to a later time of life. I have now to inform you why I wrote it and published it at the time I did.

In the first place, I saw my life in continual danger. My friends were falling as fast as the guillotine could cut their heads off, and as I expected every day the same fate, I resolved to begin my work. I appeared to myself to be on my death bed, for death was on every side of me, and I had no time to lose. This accounts for my writing at the time I did, and so nicely did the time and intention meet, that I

had not finished the first part of the work more than six hours, before I was arrested and taken to prison. Joel Barlow was with me, and knows the fact.

In the second place, the people of France were running headlong into atheism, and I had the work translated and published in their own language, to stop them in that career, and fix them to the first article (as I have before said) of every man's creed, who has any creed at all, *I believe in God*. It endangered my own life, in the first place, by opposing in the Convention the execution of the King, and labouring to shew they were trying the monarch and not the man, and that the crimes imputed to him were the crimes of the monarchical system; and endangered it a second time by opposing atheism, and yet *some* of your priests, for I do not believe that all are perverse, cry out, in the *whar-whoop* of monarchical priestcraft. What an infidel! what a wicked man is Thomas Paine! They might as well add, for he believes in God, and is against shedding blood.

But all this *war-whoop* of the pulpit has some concealed object. Religion is not the cause, but is the stalking horse. They put it forward to conceal themselves behind it. It is not a secret that there has been a party composed of the leaders of the Federalists, for I do not include all Federalists with their leaders, who have been working by various means for several years past, to overturn the Federal Constitution established on the representative system, and place government in the new world on the corrupt system of the old. To accomplish this a large standing army was necessary, and as a pretence for such an army, the danger of a foreign invasion must be bellowed forth, from the pulpit, from the press, and by their public orators.

I am not of a disposition inclined to suspicion. It is in its nature a mean and cowardly passion, and upon the whole, even admitting error into the case, it is better, I am sure, it is more generous to be wrong on the side of confidence, than on the side of suspicion. But I know as a fact, that the English Government distributes annually fifteen hundred pounds sterling among the Presbyterian ministers in England, and one hundred among those of Ireland; and when I hear of the strange discourses of some of your ministers and professors of colleges, I cannot, as the Quakers say, find freedom in my mind to acquit them. Their anti-revolutionary doctrines invite suspicion, even against one's will, and in spite of one's charity to believe well of them.

As you have given me one Scripture phrase, I will give

you another for those ministers. It is said in Exodus, chapter xxiii, verse 28, "Thou shalt not revile the Gods, nor curse the ruler of thy people." But those ministers, such I mean as Dr. Emmons, curse ruler and people both, for the majority are, politically, the people, and it is those who have chosen the ruler whom they curse. As to the first part of the verse, that of *not reviling the Gods*, it makes no part of my Scripture. I have but one God.

Since I began this letter, for I write it by piece-meals as I have leisure, I have seen the four letters that passed between you and John Adams. In your first letter you say, "Let divines and philosophers, statesmen and patriots, unite their endeavours to *renovate the age* by inculcating in the minds of youth *the fear and love of the Deity, and universal philanthropy*." Why, my dear friend, this is exactly *my* religion, and is the whole of it. That you may have an idea that the *Age of Reason* (for I believe you have not read it) inculcates this reverential fear and love of the Deity, I will give you a paragraph from it:

"Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

As I am fully with you in your first part, that respecting the Deity, so am I in your second, that of *universal philanthropy*; by which I do not mean merely the sentimental benevolence of wishing well, but the practical benevolence of doing good. We cannot serve the Deity in the manner we serve those who cannot do without that service. He needs no services from us. We can add nothing to eternity. But it is in our power to render a service *acceptable* to him, and that is not by praying, but by endeavouring to make his creatures happy. A man does not serve God when he prays, for it is himself he is trying to serve; and as to hiring or paying men to pray, as if the Deity needed instruction, it is in my opinion an abomination. One good school-master is of more use and of more value than a load of such parsons as Dr. Emmons, and some others.

You, my dear and much respected friend, are now far in the vale of years; I have yet, I believe, some years in store, for I have a good state of health and a happy mind; I take

care of both, by nourishing the first with temperance, and the latter with abundance.

This, I believe, you will allow to be the true philosophy of life. You will see by my third letter to the citizens of the United States, that I have been exposed to, and preserved through, many dangers; but instead of buffeting the Deity with prayers, as if I distrusted him, or must dictate to him, I reposed myself on his protection; and you, my friend, will find, even in your last moments, more consolation in the silence of resignation than in the murmuring wish of prayer.

In every thing which you say in your second letter to John Adams, respecting our rights as men and citizens in this world, I am perfectly with you. On other points we have to answer to our Creator and not to each other. The key of heaven is not in the keeping of any sect, nor ought the road to it to be obstructed by any. Our relation to each other in this world is as men, and the man who is a friend to man and to his rights, let his religious opinions be what they may, is a good citizen, to whom I can give, as I ought to do, and as every other ought, the right hand of fellowship and to none with more hearty good will, my dear friend, than to you.

THOMAS PAINE.

Federal City, Jan. 1, 1803.

OF THE OLD AND NEW TESTAMENT.

ARCHBISHOP Tillotson says, " The difference between the style of the Old and New Testament is so very remarkable, that one of the greatest sects in the primitive times, did, upon this very ground, found their heresy of two Gods, the one evil, fierce, and cruel, whom they called the God of the Old Testament; the other was good, kind, and merciful, whom they called the God of the New Testament; so great a difference is there between the representations that are given of God in the Books of the Jewish and Christian Religion, as to give, at least, some colour and pretence to an imagination of two Gods." Thus far Tillotson.

But the case was, that as the Church had picked out several passages from the Old Testament, which she most absurdly and falsely calls prophecies of Jesus Christ, (whereas there is no prophecy of any such person as any one may see by examining the passages and the cases to which they apply,) she was under the necessity of keeping up the credit of the Old Testament, because if that fell the other would soon follow, and the Christian system of faith would soon be at an end. As a book of morals, there are several parts of the New Testament that are good; but they are no other than what had been preached in the Eastern world several hundred years before Christ was born. Confucius, the Chinese philosopher, who lived five hundred years before the time of Christ, says, *acknowledge thy benefits by the return of benefits, but never revenge injuries.*

The clergy in Popish countries were cunning enough to know, that if the Old Testament was made public, the fallacy of the New, with respect to Christ, would be detected, and they prohibited the use of it, and always took it away wherever they found it. The Deists, on the contrary, always encouraged the reading it, that people might see and judge for themselves, that a Book so full of contradictions and wickedness, could not be the word of God, and that we dishonour God by ascribing it to him.

A TRUE DEIST.

OF CAIN AND ABEL.

THE story of Cain and Abel is told in the fourth chapter of Genesis, Cain was the elder brother, and Abel the younger, and Cain killed Abel. The Egyptian story of Typhon and Osiris, and the Jewish story in Genesis of Cain and Abel, have the appearance of being the same story differently told, and that it came originally from Egypt.

In the Egyptian story, Typhon and Osiris, Typhon is the elder, and Osiris the younger, and Typhon kills Osiris. The story is an allegory on darkness and light; Typhon the elder brother is darkness, because darkness was supposed to be more ancient than light: Osiris is the good light, who rules during the summer months, and brings forth the fruits of the earth, and is the favourite, as Abel is said to have been, for which Typhon hates him; and when the winter comes, and cold and darkness overspread the earth, Typhon is represented as having killed Osiris out of malice, as Cain is said to have killed Abel.

The two stories are alike in their circumstances and their event, and are probably but the same story; what corroborates this opinion, is, that the fifth chapter of Genesis historically contradicts the reality of the story of Cain and Abel in the fourth chapter, for though the name of *Seth*, a son of Adam, is mentioned in the fourth chapter, he is spoken of in the fifth chapter as if he was the first-born of Adam. The chapter begins thus:—

“This is the book of the *generations* of Adam. In the day that God created man, in the likeness of God created he him. Male and female created he them, and blessed them, and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years and begat a son, in his own likeness and after his own image, and called his name *Seth*.” The rest of the chapter goes on with the genealogy.

Any body reading this chapter cannot suppose there were any sons born before *Seth*. The chapter begins with what is called *the creation of Adam*, and calls itself the book of the *generations of Adam*, yet no mention is made of such

persons as Cain and Abel; one thing, however, is evident on the face of these two chapters, which is, that the same person is not the writer of both; the most blundering historian could not have committed himself in such a manner.

Though I look on every thing in the first ten chapters of Genesis to be fiction, yet fiction historically told should be consistent, whereas these two chapters are not. The Cain and Abel of Genesis appear to be no other than the ancient Egyptian story of Typhon and Osiris, the darkness and the light, which answered very well as an allegory without being believed as a fact.

THE following reflections, written last winter, were occasioned by *certain* expressions in some of the public papers against Deism and the Writings of Thomas Paine on that subject.

“*Great is Diana of the Ephesians,*” was the cry of the people of Ephesus;* and the cry of “*our holy religion,*” has been the cry of superstition in some instances, and of hypocrisy in others, from that day to this.

The Brahmin, the follower of Zoroaster, the Jew, the Mahometan, the church of Rome, the Greek church, the Protestant church, split into several hundred contradictory sectaries, preaching, in some instances, damnation against each other, all cry out, “*our holy religion.*” The Calvinist, who damns children of a span long to hell to burn for ever for the glory of God, (and this is called Christianity) and the Universalist, who preaches that all shall be saved and none shall be damned, (and this also is called Christianity) boasts alike of their *holy religion* and their Christian faith. Something more, therefore, is necessary than mere *cry* and wholesale assertion, and that something is TRUTH; and as inquiry is the road to truth, he that is opposed to inquiry is not a friend to truth.

The God of Truth is not the God of fable; when, therefore, any book is introduced into the world as the word of God, and made a ground-work for religion, it ought to be scrutinized more than other books to see if it bear evidence of being what it is called. Our reverence to God demands that we do this, lest we ascribe to God what is not his, and our duty to ourselves demands it lest we take fable for fact, and rest our hope of salvation on a false foundation. It is not our calling a book *holy* that makes it so, any more than our calling a religion *holy* that entitles it to the name. Inquiry, therefore, is necessary in order to arrive at truth. But inquiry must have some principle to proceed on, some standard to judge by, superior to human authority.

When we survey the works of creation, the revolutions of the planetary system, and the whole economy of what is called nature, which is no other than the laws the Creator has prescribed to matter, we see unerring order and univer-

* Acts, chap. xix. ver. 28.

sal harmony reigning throughout the whole. No one part contradicts another. The sun does not run against the moon, nor the moon against the sun, nor the planets against each other. Every thing keeps its appointed time and place. This harmony in the works of God is so obvious, that the farmer of the field, though he cannot calculate eclipses, is as sensible of it as the philosophical astronomer. He sees the God of order in every part of the visible universe.

Here, then, is the standard to which every thing must be brought that pretends to be the work or word of God, and by this standard it must be judged, independently of any thing and every thing that man can say or do. His opinion is like a feather in the scale compared with the standard that God himself has set up.

It is, therefore, by this standard, that the Bible, and all other books pretending to be the word of God, (and there are many of them in the world) must be judged, and not by the opinions of men or the decrees of ecclesiastical councils. These have been so contradictory that they have often rejected in one council what they had voted to be the word of God in another; and admitted what had been before rejected. In this state of uncertainty in which we are, and which is rendered still more uncertain by the numerous contradictory sectaries that have sprung up since the time of Luther and Calvin, what is man to do? The answer is easy. Begin at the root—begin with the Bible itself. Examine it with the utmost strictness. It is our duty so to do. Compare the parts with each other, and the whole with the harmonious, magnificent order that reigns throughout the visible universe, and the result will be, that if the same Almighty wisdom that created the universe, dictated also the Bible, the Bible will be as harmonious and as magnificent in all its parts, and in the whole, as the universe is. But if instead of this, the parts are found to be discordant, contradicting in one place what is said in another, (as in 2 Sam. chap. xxiv. ver. 1. and 1 Chron. chap. xxi. ver. 1. where the same action is ascribed to God in one book and to Satan in the other), abounding also in idle and obscene stories, and representing the Almighty as a passionate, whimsical Being, continually changing his mind, making and unmaking his own works as if he did not know what he was about, we may take it for certainty that the Creator of the universe is not the author of such a book, that it is not the word of God, and that to call it so is to dishonour his name. The Quakers, who are a people more moral and regular in their

conduct than the people of other sectaries, and generally allowed so to be, do not hold the Bible to be the word of God. They call it *a history of the times*, and a bad history it is, and also a history of bad men and of bad actions, and abounding with bad examples.

For several centuries past the dispute has been about doctrines. It is now about fact. Is the Bible the word of God, or is it not? for until the point is established no doctrine drawn from the Bible can afford real consolation to man, and he ought to be careful he does not mistake delusion for truth. This is a case that concerns all men alike.

There has always existed in Europe, and also in America, since its establishment, a numerous description of men, (I do not here mean the Quakers) who did not, and do not believe the Bible to be the word of God. These men never formed themselves into an established society, but are to be found in all the sectaries that exist, and are more numerous than any, perhaps equal to all, and are daily increasing. From *Deus*, the Latin word for God, they have been denominated *Deists*, that is, believers in God. It is the most honourable appellation can be given to man, because it is derived immediately from the Deity. It is not an artificial name like Episcopalian, Presbyterian, &c. but is a name of sacred significance, and to revile it is to revile the name of God.

Since then there is so much doubt and uncertainty about the Bible, some asserting, and others denying it to be the word of God, it is best that the whole matter come out. It is necessary, for the information of the world, that it should. A better time cannot offer than whilst the Government, patronizing no one sect or opinion in preference to another, protects equally the rights of all; and certainly every man must spurn the idea of an ecclesiastical tyranny, engrossing the rights of the press, and holding it free only for itself.

Whilst the terrors of the Church, and the tyranny of the State, hung like a pointed sword over Europe, men were commanded to believe what the church told them, or go to the stake. All inquiries into the authenticity of the Bible were shut out by the inquisition. We ought, therefore, to suspect that a great mass of information respecting the Bible and the introduction of it into the world has been suppressed by the united tyranny of Church and State, for the purpose of keeping people in ignorance, and which ought to be known.

The Bible has been received by the Protestants on the authority of the Church of Rome, and on no other autho-

city. It is she that has said it is the word of God. We do not admit the authority of that church with respect to its pretended *infallibility*, its manufactured miracles, its setting itself up to forgive sins, its amphibious doctrine of transubstantiation, &c.; and we ought to be watchful with respect to any book introduced by her, or her ecclesiastical councils, and called by her the Word of God; and the more so, because it was by propagating that belief and supporting it by fire and faggot, that she kept up her temporal power. That the belief of the Bible does no good in the world may be seen by the irregular lives of those, as well priests as laymen, who profess to believe it to be the word of God, and the moral lives of the Quakers who do not. It abounds with too many ill examples to be made a rule for moral life, and were a man to copy after the lives of some of its most celebrated characters, he would come to the gallows.

Thomas Paine has written to shew that the Bible is not the word of God, that the books it contains were not written by the persons to whom they are ascribed, that it is an anonymous book, and that we have no authority for calling it the word of God, or for saying it was written by inspired penmen, since we do not know who the writers were. This is the opinion, not only of Thomas Paine, but of thousands and tens of thousands of the most respectable characters in the United States and in Europe. These men have the same right to their opinions, as others have to contrary opinions, and the same right to publish them. Ecclesiastical tyranny is not admissible in the United States.

With respect to morality, the writings of Thomas Paine are remarkable for purity and benevolence; and though he often enlivens them with touches of wit and humour, he never loses sight of the real solemnity of his subject. No man's morals either with respect to his Maker, himself, or his neighbour, can suffer by the writings of Thomas Paine.

It is now too late to abuse Deism, especially in a country where the press is free, or *where free presses can be established*. It is a religion that has God for its patron and derives its name from him. The thoughtful mind of man, wearied with the endless contentions of sectaries against sectaries, doctrines against doctrines, and priests against priests, finds its repose at last in the contemplative belief and worship of one God and the practice of morality, for as Pope wisely says,

“He can't be wrong whose life is in the right.”

TO THE MEMBERS OF THE SOCIETY, STYLING ITSELF
THE MISSIONARY SOCIETY.

The New York Gazette of the 16th (August) contains the following article—"On Tuesday, a Committee of the Missionary Society, consisting chiefly of distinguished Clergymen, had an interview at the City Hotel, with the Chiefs of the Osage tribe of Indians, now in this City, (New York) to whom they presented a Bible, together with an Address, the object of which was, to inform them that this good book contained the will and laws of the GREAT SPIRIT."

IT is to be hoped some humane person will, on account of our people on the frontiers, as well as of the Indians, undeceive them with respect to the present the Missionaries have made them, and which they call a *good book*, containing, they say, *the will and laws of the GREAT SPIRIT*. Can those Missionaries suppose that the assassination of men, women, and children, and sucking infants, related in the books ascribed to Moses, Joshua, &c. and blasphemously said to be done by the command of the Lord, the Great Spirit, can be edifying to our Indian neighbours, or advantageous to us? Is not the Bible warfare the same kind of warfare as the Indians themselves carry on, that of indiscriminate destruction, and against which humanity shudders, can the horrid examples and vulgar obscenity, with which the Bible abounds, improve the morals, or civilize the manners of the Indians? Will they learn sobriety and decency from drunken Noah and beastly Lot; or will their daughters be edified by the example of Lot's daughters? Will the prisoners they take in war be treated the better by their knowing the horrid story of Samuel's hewing Agag in pieces like a block of wood, or David's putting them under harrows of iron? Will not the shocking accounts of the destruction of the Canaanites when the Israelites invaded their country, suggest the idea that we may serve them in the same manner, or the accounts stir them up to do the like to our people on the frontiers, and then justify the assassination by the Bible

the Missionaries have given them? Will those Missionary Societies never leave off doing mischief?

In the account which this Missionary Committee give of their interview, they make the Chief of the Indians to say, that, "as neither he nor his people could read it, he begged that some good white man might be sent to instruct them."

It is necessary the General Government keep a strict eye over those Missionary Societies, who under the pretence of instructing the Indians, send spies into their country to find out the best lands. No society should be permitted to have intercourse with the Indian tribes, nor send any person among them, but with the knowledge and consent of the Government. The present administration have brought the Indians into a good disposition, and are improving them in the moral and civil comforts of life; but if these self-created societies be suffered to interfere, and send their speculating Missionaries among them, the laudable object of Government will be defeated. Priests, we know, are not remarkable for doing any thing gratis; they have, in general, some scheme in every thing they do, either to impose on the ignorant, or derange the operations of Government.

A FRIEND TO THE INDIANS.

OF THE SABBATH DAY OF CONNECTICUT.

THE word, Sabbath, means REST, that is, cessation from labour; but the stupid Blue Laws* of Connecticut make a labour of rest, for they oblige a person to sit still from sunrise to sun-set on a Sabbath-day, which is hard work. Fanaticism made those laws, and hypocrisy pretends to reverence them, for where such laws prevail hypocrisy will prevail also.

One of those laws says, "No person shall run on a Sabbath-day, nor walk in his garden, nor elsewhere, but reverently to and from meeting." These fanatical hypocrites forgot that God dwells not in temples made with hands, and that the earth is full of his glory. One of the finest scenes and subjects of religious contemplation is to walk into the woods and fields, and survey the works of the God of the Creation. The wide expanse of heaven, the earth covered with verdure, the lofty forest, the waving corn, the magnificent roll of mighty rivers, and the murmuring melody of the cheerful brooks, are scenes that inspire the mind with gratitude and delight; but this the gloomy Calvinist of Connecticut, must not behold on a Sabbath-day. Entombed within the walls of his dwelling, he shuts from his view the temple of creation. The sun shines no joy to him. The gladdening voice of nature calls on him in vain. He is deaf, dumb, and blind to every thing around him that God has made. Such is the Sabbath-day of Connecticut.

From whence could come this miserable notion of devotion? It comes from the gloominess of the Calvinistic creed. If men love darkness rather than light, because their works are evil, the ulcerated mind of a Calvinist, who sees God only in terror, and sits brooding over the scenes of hell and damnation, can have no joy in beholding the glories of the creation. Nothing in that mighty and wonderful system accords with his principles or his devotion. He sees nothing there that tells him that God created millions on purpose

* They were called Blue Laws because they were originally printed on blue paper.

to be damned, and that children of a span long are born to burn for ever in hell. The creation preaches a different doctrine to this. We there see that the care and goodness of God is extended impartially over all the creatures he has made. The worm of the earth shares his protection equally with the elephant of the desert. The grass that springs beneath our feet grows by his bounty as well as the cedars of Lebanon. Every thing in the creation reproaches the Calvinists with unjust ideas of God, and disowns the hardness and ingratitude of his principles. Therefore he shuns the sight of them on a Sabbath-day.

AN ENEMY TO CANT AND IMPOSITION.

THE WILL AND TESTAMENT OF THOMAS PAINE.

The people of the State of New York, by the Grace of God, free and independent, to all to whom these presents shall come or may concern, send greeting :

KNOW ye, that the annexed is a true copy of the Will of Thomas Paine, deceased, as recorded in the Office of our Surrogate, in and for the city and county of New York. In testimony whereof, we have caused the seal of said Office of our Surrogate to be hereunto affixed.—Witness, Silvanus Miller, Esq. Surrogate of said county, at the city of New York, the twelfth day of July, in the year of our Lord one thousand eight hundred and nine, and of our independence, the thirty-fourth.

SILVANUS MILLER.

THE last Will and Testament of me, the subscriber, Thomas Paine, reposing confidence in my Creator God, and in no other being, for I know of no other, nor believe in any other. I Thomas Paine, of the State of New York, author of the work entitled *Common Sense*, written in Philadelphia, in 1775, and published in that city the beginning of January, 1776, which awoke America to a Declaration of Independence on the fourth of July following, which was as fast as the work could spread through such an extensive country ; author also of the several numbers of the *American Crisis*, thirteen in all, published occasionally during the progress of the revolutionary war—the last is on the peace ; author also of *Rights of Man*, parts the first and second, written and published in London, in 1791 and 1792 ; author also of a work on religion, *Age of Reason*, part the first and second. N. B. I have a third part by me in manuscript, and an au-

swer to the Bishop of Landaff; author also of a work, lately published, entitled *Examination of the Passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ, and shewing there are no Prophecies of any such Person*; author also of several other works not here enumerated, *Dissertation on the First Principles of Government*,—*Decline and Fall of the English System of Finance*,—*Agrarian Justice*, &c. &c. make this my last Will and Testament, that is to say: I give and bequeath to my executors hereinafter appointed, Walter Morton and Thomas Addis Emmet, thirty shares I hold in the New York Phoenix Insurance Company, which cost me fourteen hundred and seventy dollars, they are worth now upwards of fifteen hundred dollars, and all my moveable effects, and also the money that may be in my trunk or elsewhere at the time of my decease, paying thereout the expences of my funeral, IN TRUST as to the said shares, moveables, and money for Margaret Brazier Bonneville, of Paris, for her own sole and separate use, and at her own disposal, notwithstanding her coverture. As to my farm in New Rochelle, I give, devise, and bequeath the same to my said executors, Walter Morton and Thomas Addis Emmet, and to the survivor of them, his heirs and assigns for ever, IN TRUST, nevertheless, to sell and dispose thereof, now in the occupation of Andrew A. Dean, beginning at the west end of the orchard, and running in a line with the land sold to ——— Coles, to the end of the farm, and to apply the money arising from such sale as hereinafter directed. I give to my friends Walter Morton, of the New York Phoenix Insurance Company, and Thomas Addis Emmet, Counselor at Law, late of Ireland; two hundred dollars each, and one hundred dollars to Mrs. Palmer, widow of Elihu Palmer, late of New York, to be paid out of the money arising from said sale; and I give the remainder of the money arising from that sale, one half thereof to Clio Rickman, of High or Upper Mary-le-Bone Street, London, and the other half to Nicholas Bonneville of Paris, husband of Margaret B. Bonneville aforesaid: and as to the south part of the said farm, containing upwards of one hundred acres, in trust to rent out the same or otherwise put it to profit, as shall be found most adviseable, and to pay the rents and profits thereof to the said Margaret B. Bonneville, in trust for her children, Benjamin Bonneville and Thomas Bonneville, their education and maintenance, until they come to the age of

twenty-one years, in order that she may bring them well up, give them good and useful learning, and instruct them in their duty to God, and the practice of morality, the rent of the land or the interest of the money for which it may be sold, as hereinafter mentioned, to be employed in their education. And after the youngest of the said children shall have arrived at the age of twenty-one years, in further trust to convey the same to the said children, share and share alike, in fee simple. But if it shall be thought adviseable by my executors and executrix, or the survivor or survivors of them, at any time before the youngest of the said children shall come of age, to sell and dispose of the said south side of the said farm, in that case I hereby authorise and empower my said executors to sell and dispose of the same, and I direct that the money arising from such sale be put into stock, either in the United States Bank stock, or New York Phoenix Insurance Company stock, the interest or dividends thereof to be applied as is already directed for the education and maintenance of the said children, and the principal to be transferred to the said children, or the survivor of them, on his or their coming of age. I know not if the society of people called Quakers admit a person to be buried in their burying ground, who does not belong to their society, but if they do, or will admit me, I would prefer being buried there; my father belonged to that profession, and I was partly brought up in it. But if it is not consistent with their rules to do this, I desire to be buried on my farm at New Rochelle. The place where I am to be buried, to be a square of twelve feet, to be enclosed with rows of trees, and a stone or post and rail fence, with a head stone with my name and age engraved upon it, author of *Common Sense*. I nominate, constitute, and appoint Walter Morton, of the New York Phoenix Insurance Company, and Thomas Addis Emmet, counsellor at law, late of Ireland, and Margaret B. Bonneville, executors and executrix to this my last Will and Testament, requesting them the said Walter Morton and Thomas Addis Emmet, that they will give what assistance they conveniently can to Mrs. Bonneville, and see that the children be well brought up. Thus placing confidence in their friendship, I herewith take my final leave of them and of the world. I have lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my Creator God. Dated this eighteenth day of January, in the

year one thousand eight hundred and nine; and I have also signed my name to the other sheet of this Will in testimony of its being a part thereof.

THOMAS PAINE. [L S.]

Signed, sealed, published and declared by the Testator, in our presence, who at his request, and in the presence of each other, have set our names as witnesses thereto, the words "published and declared" first interlined.

WM. KEESE.

JAMES ANGEVINE.

CORNELIUS RYDER.



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